

IF WE UNDERSTOOD.

A SISTER.

When we look back through the dim vista of nineteen-hundred years, we observe that the people were no more apt at understanding than we are. During Christ's stay on earth, many of the great truths which he taught were repeated over and over again; simplified by parable and miracle, so that they might better understand, and yet, many of his closest followers failed to comprehend their full meaning.

Early in the morning, on the first day of the week, we see Mary hastening to the tomb of Jesus, with her spices, to embalm his body for its long sleep. Finding it gone, her one cry was, "Where have ye laid him?" She ran to tell the disciples, not that he was risen, but that the body had been taken away, and laid, she knew not where. Even Jesus' own disciples would not believe he had risen, till they saw him and talked face to face. Thomas doubted the testimony of the other apostles, and said he would not believe unless he should be permitted to put his finger into the nailprints, and thrust his hand into the mark made by the cruel spear. Some of the five hundred to whom he appeared on a Galilean mountain, doubted their own eyes, and only believed when they heard his voice.

Jesus had often told them of his sufferings, death and resurrection, but they never understood. When he was buried, not a single human being believed he would rise again before the day of the world's doom. There never was an organization, in all the earth, that seemed more completely at an end, than did the church of Christ, when he was laid in the sepulchre.

When he was arrested his own disciples "forsook him and fled." Peter, indeed, followed him to the High Priest's palace, and there denied him, saying, "I never knew him." That beloved disciple John followed him to the cross, hoping at the last moment he might descend, and set up his throne here on earth. But even the last moment went by with nothing done. There remained nothing for them to do, but to return to their homes and their fishing, as disappointed men, who would be twitted during the rest of their lives, with the folly of following a pretender, and asked where the thrones were on which he promised to seat them? The Jews were sure they had put an end to this man who claimed to be their Messiah.

We look back through the centuries that have come and gone, and see the stone at the mouth of the sepulchre. We know and understand that it was rolled

away, and that Jesus rose again in triumph. The question comes to us then, why did not the disciples understand Jesus' own words to them? We ponder, and wonder, why they doubted. The answer comes, *that we might believe*. In a few days these very men were full of confidence, and joy, —their faith in Jesus had revived. They became hopeful, believing, ready and able to found the church, convert the world, and establish Christianity in all its purity among men.

Many things come to us in our lives, that we do not understand. We see difficulties in the path of duty, difficulties which we dread, and which seem insurmountable. We look at them and wonder why they are there. Ah, there is only one thing to do,—to go straight forward, doing the work that is given us *today*, and when we come to the obstacle, God will either take it away, or show us a road around it. Our lives are often like a winding way through a forest, and among the hills. We can see but a little distance, and can not know before hand, where the path leads, but when we come to the end of what we can see, a further way opens up to us. How true these lines,—

"If we understood each other,—

We, who travel day by day,
On our pilgrimage together,
Up the steep and rugged way,
Would we blame our pilgrim brother.
For the fancied wrongs we see,
Heaping on him greater burdens.
Adding to his misery?

If we understood the patience
And the trials it outlives,
And the strength of the temptations,
And the vict'ry each achieves;
Could we see the Spirit's workings,
That poor troubled heart within,
We would not condemn the sinner,
Though we still condemned the sin.

If we understood the sorrow
That is hidden from the world,
And could see the darts of malice
That are ever at him hurled,
We would take him to our bosom,
And by love's all-conquering shield,
Would defend our weaker brother,
Struggling on life's battle field.

If we understand the meaning
Of the saying, "Judge ye not,"
All our brother's little failings
In our own would be forgot.
If we knew the secret places
Where sin lurks in our own soul,
We would cultivate more graces
And press onward to the goal.

If we understood the mercy
That *we* from the Lord receive,
We "would not condemn the guiltless,"
But would pity and forgive.
We would take the erring wand'rer,
Humbly, gladly, by the hand,
And in love we'd walk together,
Till we gained the "happy land."

PEN WAVELETS.

J. B. WAMPLER.

For the benefit of our dear Brother Wise and others, who have written, or may write on the subject of "Passover," and "Lord's Supper," I will say in all kindness and brotherly affection, that just as soon as an argument or arguments are presented to show my position erroneous, I will feel myself under obligations to defend it. But so far it has not been touched (and I predict that it will not be.) One writer said the terms "Passover and Supper were used interchangeably," but failed to tell us where to look for it. Come brethren, assertions, threats, assumptions, intimations and insinuations, are not sufficient to settle the very important subject under consideration. You must be able to show that the terms "*Passover*" and "*Lord's Supper*," are identical, or your assumptions will all fail.

Will our dear brother J. C. Cassell tell us how many were "*baptized*" with the "*Holy Spirit*?" And refer us to the chapter and verse that teaches the perpetuity of that "*baptism*?"

Will some one of the readers or contributors of the B. E. tell us who drew and lifted Joseph out of the pit, and sold him to the Ishmaelites?

"MISSION WORK."

Under the auspices of the Pennsylvania "Mission Board," the writer visited the "*churches*" at McAllisterville, Juniatta Co., Pa., and McVeytown, and Maitland, in Mifflin Co., and Warriors Mark, Huntingdon Co., Pa. Was from home thirty-four days, preached thirty-four sermons, held two communion meetings, and received two members by relation from the G. B. B. C. Opposition strong. There are still beasts to fight as in the days of the "*Apostle Paul*." "If God be for us, who can be against us?"

I see in the Gospel Messenger, the following:

German Baptist or Brethren's church. "Brethren's" seems to be in the possessive case. Perhaps it is because their church belongs to them that they claim the right to legislate and enact laws, and mandates to govern it. The church that Christ built is owned by God himself, and he has given a law, a *perfect law* for its GOVERNMENT. Ecclesiastical and Ecumenicals must not add to or take from. See Rev. 22: 18, 19.

You can tell what sort of a person you are if you will stop and consider what pleases and what grieves you. The thing that makes you glad shows your character. *Cumberland Presbyterian.*